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M2583

Group III

Barn

Tuesday, June 10, 1975

MR. NYLAND: So, a special evening - Tuesday. A few small remarks. The Thrift Shop is looking for a new manager. Has anyone any idea that you would like to do that for a little while? If you have, if you would like to spare the time to see if it is worth it, it depends on your inclinations, if you know how to buy, how to sell, how to pick up, how to discard - if you have that kind of commercial tendencies in you, maybe you would like to try it out. Let me know. We can talk it over.

Another thing is regarding Sunday, the, the film. You must understand the film is not, as it were, a showing. It's not an exhibition. It is something that the group people are interested in, or could be because it is an activity belonging to Work. So, I will not allow anyone else: friends, fathers, mothers, brothers, sisters and so forth; aunts, little children, and so forth, to come. It is solely for group people, so that those who are here, as a group, really can get some inspiration from it, and let it penetrate. That's why I say it is not like an exhibition that you go and look at. And, although it may be interesting to some people, but that's not the purpose. I've never believed in any kind of presentation of movements, because I don't think it is right that there is an audience present when you do movements. This is different, because it is a

film, so there is no further activity, as it were. At the same time the reaction has to be the same. You come there to learn, to take it in. Not as a showing, but as a presentation of some--a group of people who really Work, and also try to Work on themselves while they are doing it. I just want to mention it. Because the question came up: what to do with the children? I don't know. Nurseries? Babysitters? Something of that kind. I don't know what - it is--it is your problem. And well-meaning aunts and uncles - no! I'm sorry. We have to draw the line somewhere.

Now about tonight. We want to talk about what I call the tools of Work. I hope you can agree with that kind of description. Tools are something you work with, and when it has to do with Work on yourself, you Work with your tools on yourself. It always brings up the question: Where does Work start? Well, for me, it already starts when you start to sharpen the tools. It starts when you happen to think about Work and you make some kind of preparation for it. Even before an 'I' is, is in existence. An 'I' is the help which you get when you Work. But you prepare many times - in the beginning, definitely, you have to. So put yourself in a certain condition that you want to Work. And I've compared it, as you remember, with tilling the soil before you plant. An awful lot of tilling of soil - hoeing and cleaning it up, and making it porous, preparing, working in the vineyard of the Lord. And then when that is over, then you plant seed. That is an 'I'. Then you start making an 'I'. Then you expect from that, some result. Then the seed starts to deteriorate and gives a new form of life. And it is the combination of the seed with the soil; with the conditions; with the water; moisture, with the sun - whatever it may be: whatever are the conditions in which that plant can grow up.

So you see, I call the seed an 'I'. At the same time, when the seed deteriorates, and then grows out into something else like a plant, or a flower, or afterwards maybe fruit, or a tree, it is the 'I' that constantly is there in its life-forming energy. And all throughout the growing of such a plant, an 'I' exists as life energy, changing in form. So an 'I' is also, in that sense, adaptable and starts to grow into a form, constantly the emphasis being on the aliveness as energy of an 'I', and a form which, you might say, belongs to it, but which doesn't hem it in. So that the 'I' still has a chance to function, correctly, objectively. What is the final result, of course, that an 'I' becomes part within that plant which is being planted, in conditions which are more conducive for the development of such a plant or flower. And this means that that what takes place within myself when an 'I' is planted, as it were, in me, that a great deal of that what I am in an unconscious state - and mostly the form which it has taken - deteriorates, disappears. It is used up. It is destroyed. And that what is a remnant is that what is aliveness in the seed itself, which is given in such a way that the objectivity can be predominant; and using then that seed in the formation of a new something, which we would call then objective, as individuality. So you cannot make sharp changes. It's--one goes over into the other because it is a growing process. Well, that is as far as the explanation of 'I' is concerned, and that is then, you might say, the most important tool. Because it belongs--it is annexed: since it is created by a personality it belongs to the personality and it becomes completely unique for such a person. You don't share an 'I'. It is your own, and it is coming by a prayer to your own God wishing life to be given to that what you try to create. I

hope it is clear.

Now have you questions? Because you must now remember that this meeting is devoted to different definitions about Work - preparation for it; motivation; reliable conditions; and what are the attempts as one wants to describe them? Up to the point when you start making an attempt, that you keep in your mind and your-- tomorrow, and tomorrow you start talking about what is the result of your attempts for Work.

Who has questions?

Mark Horstman: Mr. Nyland?

MR. NYLAND: Yah.

Mark: It's Mark.

MR. NYLAND: Mark?

Mark: Yeah.

MR. NYLAND: Yes.

Mark: A question came up in our small group about impartiality. And we thought that we would ask about it tonight.

MR. NYLAND: Is it a question, Mark?

Mark: Well, it's more to clarify. We're having a, a rather long discussion. And in a sense different sides thinking about what it is, and when it happens. And we want to get clarity on it.

MR. NYLAND: Good. Tell me a little bit about the discussion.

Mark: The way I felt about it was that...

MR. NYLAND: No, what did so and so say? Not by name. I don't care. What was said by one or another. What was the discussion about?

Mark: You mean what was...

MR. NYLAND: Yah, you have impartiality as a subject, and you started to talk about it. What did you talk?

Mark: I'm, I'm not sure what you are asking of me at the moment.

MR. NYLAND: Oh, remember the discussion in the small group and tell me about it.

Mark: It started with one person saying about how it seemed impartiality was - how - how it was very far away, and couldn't be, it couldn't be gotten so easily, and seeing the condition of oneself and how - it's like it was - like that was something that was very far away from a person. And I - for myself, I sort of took a little bit of an issue with it, because I thought that I heard you say and it's been my experience that impartiality is not such a difficult thing. I mean it - it is not a - like in an attempt, when the energy goes into the creation of something else, and you're making an attempt - it seems to me that something is impartial at that time, and even - even I could say that at those short times I, as a personality, am impartial also toward - toward my, toward my body. Now I...

MR. NYLAND: Why - why do you think that idea that is such a distance is necessary? Impartiality of course must belong to something that is impartial. Or it can be the description of a state of impartiality, of something that exists and is functioning impartially. So of course it is an attribute of something. It may be sometimes yourself. But we start by ascribing it to an 'I' having that particular kind of quality. So what is impartial? Not divided, not in part - total. So there is no gradation. There is no valuation of that what is better or worse than something else - comparison. So there is no comparing with anything else, just taking that what is observed for whatever it is.

Mark: Hmmm.

MR. NYLAND: It always has to be in a process in which something is functioning which we call an 'I', and then observing, and the observation has to be impartial. That means it has to give impartial

results. But the degree of impartiality, or the ability to be impartial is a quality of the 'I'. That means that an 'I', in observing me, is not identified with me. All it is, looking at me without having any reason to change that observation in describing it. When I take something that exists for whatever it is, without wanting to describe it or doing something with it, associating something else with it, recognizing it, seeing what kind of color it is and form, and so forth, part of my energy is used for the description of it. And that means I am, as it were, attached, identified, with that what this person, whatever it may be, is seeing. So when an 'I' is observing nothing of that kind happens to take place, and we say the impartiality is mostly that that what is being observed is not like or dislike. That is, sometimes I say, it leaves me cold. It just is for whatever it is, and I accept that fact of such existence. That what brings--that brings in the word acceptance of that what is, as is. And if that what is being observed is me, it is that realization of that what I am. And impartiality then means a statement of a fact existing by itself without interference from--with any emotional energy. Yah?

Mark; I - I understand that.

MR. NYLAND: Yah.

Mark: And that - that is--that has been my experience and I guess my problem is being able to distinguish the qualities of an attempt from myself.

MR. NYLAND: The difficulty is in doing it. And if you, yourself, do it without having an 'I', you will have a hard time becoming impartial. If it is then a function of your ordinary mind, which is looking at something which is you, immediately there is a recognition by your mind of that what you are in a certain kind of description.

And most likely when it's yourself - some kind of attachment. So, for that I take an imaginary something which has a quality which I, in my mind, don't have. And I say that process of observation must now start from that entity of an 'I', which is objective. And because of that, it has an attribute, a quality of being impartial, particularly regarding myself. We will leave it at that, because if you want to describe freedom from associations we go into a little different kind of an aspect. But the main thing for impartiality is really not to have any feeling whatsoever. It means not the introduction of anything that is a personal something, into this process of objectivity. All right?

Mark: Thank you, Mr. Nyland.

Jean Sharp: Mr. Nyland?

MR. NYLAND: Yah.

Jean: It's Jean Sharp.

MR. NYLAND: Yes, Jean.

Jean: When you said that this 'I' has no - when objectivity takes place, that there is no thought or feeling involved in that...

MR. NYLAND: Yah.

Jean: Do you mean that there is no thought and feeling taking place? Or...

MR. NYLAND: Oh no. I didn't say that. It's not taking place in this observation process.

Jean: You mean that which observes is not thinking or feeling?

MR. NYLAND: That's right. The 'I' is not thinking or feeling.

Jean: But, but there could be thoughts and feelings going on?

MR. NYLAND: An 'I' is functioning from a certain part of my brain. The totality of my brain remains thinking and is unconscious. Only a certain section will start to function objectively. At least that

is what I hope, and that's what I assign to that particular part of the brain, hoping that that as I've called many times, is a virgin field, which has the machinery for activity, mental activity, but which machinery is not used at the present. And the creation of an 'I' is similar to starting that machinery of an objective kind functioning in a mental function, without having the influence of a feeling or an associative value from the rest of my brain.

Jean: Oh, I see.

MR. NYLAND: You see?

Jean: I - may I ask you another question?

MR. NYLAND: Yah. But let me say now that means it's only a very small mental activity that functions as 'I'. And all the rest of my brain keeps on thinking. In order to distinguish between the thoughts which continue to take place in my unconscious existence, and that what takes place in an objective field, I make the distinction between thought and awareness.

Jean; Yah.

MR. NYLAND: Right?

Jean: I see.

MR. NYLAND: Yah.

Jean: My other question is: I never associate an experience like that with my head.

MR. NYLAND: With your what?

Jean: With my head.

MR. NYLAND: Oh, it's all right. The head is used simply as an expression, putting in words what actually is happening. It is easier for a person to put certain words, or certain concepts in words for them to assimilate it within themselves. It is a way by which certain

knowledge is given to a person. It does not mean it is dependent on it, and this concept of 'I' being present to me can also be understood emotionally. But then I cannot define it as well as when I want to describe it. We technically make a difference between an ABC description and we call it intellectual approach; and an emotional one which is just a presence of that what is giving this so-called 'I' a quality of a higher nature, and observing me - although I don't use the word observing - being present to me with the emotional quality of that 'I'.

Jean: Hmmm.

MR. NYLAND: I call it 'I'. Sometimes I call it the presence of a higher form of being. And sometimes I say an 'I' being in existence can be divided into two parts: one an intellectual part, and the other an emotional part. But you see I keep on describing that, whatever might take place, in order to make it more clear to my mind what actually could be the case. If I don't want to intellectualize about that, all I have to do is to say something is present to me; and I feel that that what is there is there for my purpose in order to tell me by its presence what I should be.

Jean : Yes.

MR. NYLAND: But you see it is difficult to define then what I should be. And many times this question - even if I want to think about it, or to try to determine what is really the quintessence of such a feeling, or an emotional relationship - I have to start to consider what actually takes place. Something of a higher nature is present to me. Somehow or other I know that that what is present to me of a higher nature will have an influence on me which makes me, in my feeling, realize that that what I am is not in conformity to that

what is of a higher nature. And so I must take on, if I can, a certain posture; or a certain condition in which that what I am, myself, can remain in existence in the presence of that what is of that higher quality. Sometimes we say, if God were there, what would I be? And I have to continue to think about it a little bit, even if the whole experience is an emotional one. And I only use that word emotion in order to get rid of certain things being put in words which sometimes, because of my type, I don't like. I like to feel, and feel my way all the way through. At the same time, when I allow that for myself, I'm very much in danger of becoming wishy-washy about my feeling, because there is no sharpness in the feelings. Even I have difficulty to go from a feeling to an emotion, and then from an emotion in intensifying such a feeling, and becoming more and more emotional. How far do I go before I reach even the realm of something that I say is of a higher emotional quality? And at most I think what I can experience is a result of such a being of a higher level being present to me, me being at a lower level, that I understand more about the relationship which then exists. And that I say, by intuition, following now the world of my emotional state, giving it a certain word with which I'm more or less familiar, because intuition is not something that I could then define in any intellectual sense. But I still have a very difficult problem.

What is it that I should be, or become, in the presence of that what is higher, and I have to have respect for that. And that what is now observing me from that presence, what influence will it have on myself? So I cannot get away from considering what is an influence on myself in respect to my thoughts or my feeling. I say for my feeling it is probably fairly easy because I can say, yes, I will yield to that what is there, and in that sense I will become

as if nothing. That I can understand, emotionally. So, it may mean that I will have to lose different qualities of myself which are now precious to me, and my selfishness, egoism, conditions of that kind in which I as a human creature happen to live, I have to give that up in the presence of that what is higher, so that that what is higher can see me really as I am.

Jean: I see.

MR. NYLAND: And not myself, or the observation by this higher creature looking at me - not be influenced by the form in which I myself am represented.

You see, that takes care, you might say, of my feeling part because remaining that what I am, and gradually in my feeling world trying to eliminate what I believe is not becoming to me in the presence of that what is higher, I become much more of a smaller kind of a personality, and very humble. But at the same time, there is no further description as yet. And at the same time, even in the presence of that what is higher as a creature observing me, I still have a certain mind which starts to function, perhaps even describes. I say it ought to go over into devotion. But devotion can only be for that what is really higher than I am without any further description. And the accent is still on me - the way I am. So I must now further include, when my feelings are reduced, and that I have no particular consideration of particular value about myself, I also have to reduce the thought processes which take place in my mind, I have to reduce them also to practically nothing. Because that would be the proper attitude, that in the presence of that what is higher, like God, I become like nothing. And I can accomplish this by means of the continuation of an emotional state, and not wanting

to define it. But at a certain time I have to consider the totality of what I am as a human being. And then that means that not only my feelings have to be reduced to nothing, my thoughts have to become as if nothing, and I myself have to shrivel up as if I'm nothing.

Jean: Hmm.

MR. NYLAND: You see what I mean?

Jean: Yeah, I see it...

MR. NYLAND: It's very difficult to introduce at such time impartiality, than only by the reduction of myself into the state of humbleness. Then my - the creature of a higher nature is impartial to me because I become alike anyone else as a form of life, but this form reduced to a minimum, and the accent is then still on my aliveness as a human being.

Jean: Um hm.

MR. NYLAND: All right?

Jean: Thank you.

MR. NYLAND: Yah, those are difficult questions because, when you want to continue to feel, you always want to put it in some kind of a word, and there must be a little bit of a mixture of both: that your thoughts will help your feeling and your feeling will help your thought. Because you have to be quite sincere about it. You must know that a person as a personality can never function in one center only. There's always a combination of the three centers, not only that they are used to it, but that is the condition of a man on Earth. Because it is impossible for a man to develop by taking one center out of the three-center being, and develop--developing it on its own. It can develop by itself, at the expense of the other two, because it cannot be separated from it. And, although there is that possibility of a development by itself of each center, it does not mean that a man

in developing one center becomes a real man. You know the distinctions: fakir, saint and yogi. There's nothing against developing a center, but I say it is at the expense of the other two; and the result is not harmonious.

The emphasis with Gurdjieff is always on harmony, on that what could become equilibrium, what could become fully developed of each of the centers into full-grown bodies. So that then, when that can take place, that a harmony can result when these three bodies are working in harmony with each other. And that the development of each of such centers to its own full-grownness takes place simultaneously, not one after the other. A yogi would have to catch up, leaving his mind, and then try to find out what is needed for becoming a fakir, or what may be needed for becoming a saint. It not only would take twice as much time, but he wouldn't be able to do it. Because, for the development of each center you do need the others, since the total personality is made up of all three. And you cannot separate them, particularly, let's say, physical and emotional; they are almost one practically. For practical purposes, they are. And when your mind is by itself, it has not an influence on that; if a mind would be able to change into functions of a higher nature, it would do it by itself without taking hold of the other two, because there is no road. Well, don't let's philosophize about that too much.

What other questions you might have?

I assumed of course - I still do - that you came here with questions. I announced it last Thursday and there are quite a number of you, so I'm not going to give a speech.

Pam Newman; Mr. Nyland, I have a question, if you can ( ).

MR. NYLAND: Yah.

Pam: It's about the process of developing impartiality or this whole ( ). I'm wondering if it's helpful, say, I know the kinds of things that I've experienced, like when I look at a cabinet. I walk over to the cabinet, and I feel like once I set that aim to go to the cabinet there's sort of like a bond pulling me to the cabinet while that aim is there.

MR. NYLAND: Yah, but that is an aim in ordinary life, isn't it?

Pam: Right, right. That's ordinary.

MR. NYLAND: Yah.

Pam: And I'm wondering if, to get away from that ordinariness..

MR. NYLAND: Oh, why would you?

Pam: (defensive laugh)

MR. NYLAND: Because you always will be attached in your ordinary life to anything that is around you. In some way or other. You are part of that environment even, without going so far that you have created it.

Pam: Well (laughs defensively)...is the, the, the...

MR. NYLAND: No. I live. I do different things. And I accomplish whatever may be menial tasks, or certain things that I feel and influence me as a person, or in thought processes, observing - so-called observing - that is, noticing that what goes on with my five sense organs. I'm just a personality. As far as the personality is concerned I'm really not much more interested in it than only that it continues to live. Since, in a personality, when there is something that could exist within the personality as an organ, which organ I now would like to develop into an objective faculty, my personality - my body mostly - is very useful when it is there because if it isn't there and I die, what will I Work with? So I simply take my ordin-

ary behavior in ordinary life just like an ordinary person. I do this; I do that; I do something else; I eat, I sleep, I drink, I talk. I've been busy, and walk from one place to another, from here in this room to the cabinet and back again - for a purpose of ordinary life. I have to get something from the cabinet, so I go and get it. I have to go out of the door because I want to go to the supermarket. Or I sit in the car because I want to use the car to drive over to the Barn. Things of that kind simply belong to my ordinary life, which I call unconscious because much of that now, as far as I start to understand, is mechanical form of behavior in which sometimes my mind doesn't even take, take place. But we are talking about the possibility for a person to become different, in the sense that he wants to lose his mechanicality and unconsciousness. And we do that by means of something within oneself, which starts to develop in a certain way. When this is the road, as we say, to objectivity, I have to create within me something that can function in an objective sense. Because otherwise, if I develop the different things which are subjective and become even nicer and nicer subjective, I will not reach objectivity in any sense of the word, because there is nothing in my subjectivity which will turn all of a sudden into objectivity. But whatever it is, it is based sufficiently on facts we know about, that in order to become objective, I have to have something in my imagination which is, which then, in my imagination, can start to function. And then that process changes over into the actuality of an existence. So you must understand Work a little better. I want to make an 'I' which we call that objective faculty within me. It starts with when I am walking. I wished that something could be with me observing me walking. So it has nothing to do

with the cabinet I am going to. It is some...

Pam: No, I didn't finish the question.

MR. NYLAND: Well - go ahead with the question.

Pam: Uh...

MR. NYLAND: I remember however last week - or whenever it was, Pam, I know what you said. Go ahead ask the question.

Pam: Well, what I was going to say was, or ask, was, is it helpful to imagine this 'I' in a particular spot?

MR. NYLAND: No. Any place. Have you tried it?

Pam: Yes.

MR. NYLAND: But why did you bring in the cabinet then?

Pam: Well because I - it's a matter of the way I feel energy flowing, and like when I vocalize the voice I imagine a center like in my chest.

MR. NYLAND: No, no, no, no. No, no, no. You have to have something that is objective which is functioning. It is at that time not functioning in any particular way than just observing you. There's nothing in your chest. It is in a certain place; you can imagine it any place. The fact remains that somehow or other you will have to get information about yourself existing. That is the process. I don't care where it is, and how I receive it, as long as it is turned into a knowledge of myself. Then maybe I can put it in my head; I can put it in my chest, I put it in my big toe. I don't care. I first want to see what is involved in this process of an observation impartially and simultaneously. That we say is the method. I want to find out what is really to be expected from it. And when you walk to the cabinet it is only a form of your body walking. It's all right, it's unconscious. My question to you is: do you know what you are looking for?

Pam: I don't think I do yet.

MR. NYLAND: Knowledge of yourself, which knowledge has to be impartial, that is, truthful and reliable. Try to think of that because that is your problem. And you will find out that when you say, I am looking at myself, and I know that I exist, that whatever there is thatyou want to try as describing yourself will be subjectively tinted. You can't help it. You cannot look at your arm without recognizing it and seeing it, that it is an arm. And sometimes you say, well it is dirty, it ought to be washed. And sometimes you say, well it's a nice arm, and so forth, it is functional, and all kind of description of anything that we know about ourselves is always subjectively tinted. Try to see that if there is knowledge that you wish, that such knowledge is objective, that it is free from any description, free from any like or dislike. You must try to think about what is meant by that, because that is Work. All right, Pam?

Pam: Fine.

MR. NYLAND: Yah. Now you can walk to the cabinet. (Laughter)

(Chuckles) How much is your time worth? And multiply that by a hundred people.

Sally Lawton: Mr. Nyland ?

MR. NYLAND: Yah.

Sally: This is Sally Lawton.

MR. NYLAND: Do I know you?

Sally: I'm Debbie Newman's sister.

MR. NYLAND: All right, Sally, go ahead.

Sally: Okay. Um. I can form an 'I' when I'm going for a walk, and, but I have problems forming an 'I' like when I'm just sitting, or in any other situation.

MR. NYLAND: Did you say you can form an 'I' when you walk?

Sally: Well, when I go for a walk.

MR. NYLAND: Yah.

Sally: It's - like I can observe myself.

MR. NYLAND: Oh really? Are you sure that that is pure observation?

Sally: Well...

MR. NYLAND: You have to learn to distinguish between a thought process and an awareness process. That is the difficulty. It is not just walking and knowing you're walking, and calling that observation. Observation is a very special kind of a thing that comes out as a state of awareness. And for the time being I would not walk as yet. I would not go out for a walk. I would really try to sit in a chair, and close my eyes, and have something in me become aware of me existing in a chair, sitting. I think that is the way to try it - not when you go walk because there is no 'I', darling. I'm sorry. It is just a little thought and knowledge that you happen to exist. But, as I say, it is colored, subjectively interpreted. Will you do that? If you want to Work, start with such a condition. When you're quiet and relaxed, sit in a chair and close your eyes, and see if, as it were, something could go within, deeper within yourself, which then at a certain time can be aware of you - not thinking about yourself, not feeling one way or the other, not describing it - just a body sitting. Try to become familiar with that kind of terminology. Then you will start to understand, I think, a little bit more of what is expected.

You see, the condition in which that is done is a very simple one, because there is no activity; there is even a closing up of certain sense organs like your eye. I hope it is not too noisy around, and you can do this in silence. At the same time you, as a

personality, am totally present to that what is this body, sitting in the chair. And you have to become more and more familiar with your body being that what you are as a personality with a couple of organs which can be developed. For a little while I would simply say 'it' is doing this, 'it' is doing that. There is some--there is a whole system of people who doesn't want to - where they talk - they don't want to talk about their 'I' like (buzzer) I'm speaking, I'm doing this and so forth. I'll tell you what they do. (Laughter)

SIDE TWO

MR. NYLAND: I'm afraid they're so afraid - so afraid of the many 'I's that Ouspensky is talking about. But it's very difficult to have a conversation with them. (Laughter) Because they will say, this here person eats. Or this here person would like to say that such and such a thing is happening. They avoid always the use of the word 'I'. Of course when--it's much simpler to say I'm here and I'm happy and so forth. This here person is happy to see you (laughter). Of course it is an attempt to, as it were, to wake up, because it is something different from usual. And that might remind you that perhaps it can be used for the purpose of waking up. I--unfortunately it is not used for that purpose, it's only to minimize oneself. And to say that that what is almost a body is sitting here and this happens to talk. But it is very useful every once in a while to say 'it'. 'It' is talking. Not this here person, but 'it' - just 'it'. 'It' is happy. 'It' says goodbye. 'It' is eating. 'It' is closing 'its' eyes. 'It' is going to sleep. Use it for a little while to get a little difference of distinction between your ordinary life, and separating now out that what is your personality, different from that what are thoughts and feelings. And when one says 'it', without any further description than only 'it', that what is saying

'it' can become even impartial. All right, Sally?

Sally: Thank you.

MR. NYLAND: You understand what Work means now?

Sally: Yes. Um, so I go for walks, and then I lay down and...

MR. NYLAND: No, no, no, no, no. You sit. You're not going for a walk. Will you?

Sally: Yes.

MR. NYLAND: All right. I started by saying you sit in a chair. I don't care what you do afterwards.

Sally: Okay.

MR. NYLAND: All right? But now next time when I'm not here, the question is, either you do this and find out the meaning of Work, because you're not going to talk about taking a walk now, and assuming, or let someone who is answering assume that you know what Work is. Each person in this room, when they want to come back to next Tuesday, has to prove that they know Work, Work, what we now mean by Work, in a very simple way that you can describe what attempts you would make if you wish to Work on yourself. That's the whole point. That is the reason for having a meeting. So where are you all people from New York or who make special trips? What is your trouble still, because there's a great deal of trouble.

Shelly: Mr. Nyland?

MR. NYLAND: Yah.

Shelly: My name is Shelly Goldstein.

MR. NYLAND: Yah.

Shelly: And I'm having trouble.

MR. NYLAND: That's good. (Laughter)

Shelly: Of using the tool of going inside, of, I try to make a Work attempt - I really am not clear in myself about...

MR. NYLAND: I would not go inside yet. If you know something about Work and you have tried to find out the difference between awareness and thought, I think it is then easier that you use it when you try to take a walk. Don't start with it unless you know the difference first. But walking in itself is very good as an activity in which then something could be present to your body while it is walking. Now, you will find out that when you want to do that, that that what really wants to observe yourself as a body walking is not really located in your brain, because you don't know where to place it in your brain even if we theorize about it. And particularly, when there is a deep wish, when there is a wish for that kind of honesty in the application of what we talk about, you deepen your feeling because you really wish to find out. This is the meaning of going within. No further description. We're not as yet interested in finding out what is the condition of essentiality. We talk about that, afterwards. First establish ordinary Work efforts. When you walk, maybe something can be present to you as a body walking. For that I wish to have something of that kind present. I wish with all my heart that I could make such an entity, being present to me, observing me in the right way. I pray to God that I can have that wish. And in saying that, I would almost say, I'm way deep within myself because I touch something that belongs to my inner life, and it's not just a superficial little bit of a thought. You, you see the difference?

Shelly: Yes, I think so.

MR. NYLAND: All right.

Mio Morales: Mr.Nyland?

MR. NYLAND: Yep.

Mio: This is Mio Morales.

MR. NYLAND: Who?

Mio: Mio Morales.

MR. NYLAND: Yah, okay. You're just a name to me.

Mio: Oh. When you say preparing the soil, what before Work, before you're starting to Work, what exactly is one doing to prepare the soil?

MR. NYLAND: Are you familiar with different types of people? Are you familiar with you, yourself, being different at different times of the day, sometimes different times of your life? The kind of thoughts you have and the kind of feelings you have; how you spend your energy; and what are your interests? I think it's very important first to establish for oneself that there is a definite desire to see actually what a person is, and to try to think and philosophize a little bit, at least, about your life as it now happens to be, and whatever your motivations are for wanting to continue to live on Earth. And also what the conditions are when you are living on Earth, and what it does to you. And to have a little bit more of an idea that that what is on Earth could perhaps develop into something else. And reading ALL AND EVERYTHING about the possibility of harmonious development of a man, gradually, it will form in me a certain condition of either feeling, and partly put into words of my interest in the possibility, what we would now call an evolutionary process; a process of wishing to grow up, of really wanting to become a man. Or to define it more clearly: to become conscious and conscientious, as Gurdjieff explains it in ALL AND EVERYTHING. It's first necessary to find out for yourself what kind of a man you are, because if then you wish to Work you use the states which are related to that possibility of your own evolution. And you must know that there are certain

conditions in which you happen to think and feel that way, if they exist. And at times, that they are of a very definite value for you, that it means that you really wish to find out, for yourself, what it is to become a harmonious man, or what it is that will give you the answer to the riddle of your life as you find yourself living on Earth. And so, on that will depend the state in which I can start to Work. I must use that kind of a quality of myself to prepare for wanting to Work on myself. And I will find out many different conditions in which such a thought or a wish can come and can be entertained, and can actually be followed up by the reality of something which I create, and I call it an 'I', and asking that 'I' then to start to function.

The preparation is you, yourself, to get yourself in such a condition that the thoughts and the feeling are directed towards the possibility of, let's say for a moment, the acquisition of esoteric knowledge regarding your own well-being as a person. And then now you can settle it for yourself. Surround yourself with moments, or times, or periods in which that kind of a level of interest happens to be apparent within yourself. When that is there, it becomes very good fertile soil for the wish to Work on yourself, provided you know exactly what is required by saying that. I say it again. I wish to grow up to become a man. For that I wish to have knowledge about myself, exactly that what I am as truth. Because I wish to build, on that what I am as an ordinary man, an extraordinary man; and want to use the knowledge of that what I am now, as an unconscious human being, as a foundation on which I can build certain, sometimes one can say, bodies, certain developments which have more value to me than that what I am now with my body the way it is, my feeling the

way it is, and my mind the way it is. When I define it that way I put myself already in a certain definite state. I see an aim, I see myself wishing to strive towards it. I see myself already preparing certain tools. Lying them down--laying them down for me to be used - not using them, but getting them ready. And it is that what I call the preparation for oneself. Because you know that there are things that are outside and the wind is blowing, and there is a very fine little instrument; it is going to be blown away, if that instrument is a tool you would want to use. You must choose your conditions, so that that what is the outside world is allowing you to create for yourself your own world, hoping to reach objectivity. You understand that?

Mio: Yes, I do.

MR. NYLAND: All right.

Mio: Thank you.

Harry Pharr: Mr. Nyland?

MR. NYLAND: Yah.

Harry: This is Harry.

MR. NYLAND: Pharr?

Harry: Yes.

MR. NYLAND: Good.

Harry: Um. Along those same lines because I...

MR. NYLAND: Along what lines?

Harry: The lines of the last question about tilling the soil.

MR. NYLAND: Yah.

Harry: And becoming uh, getting to know myself as a, as I am. Because that's what I've been trying to do. Uh, as you were talking I, I just wondered where uh that kind of, of knowledge, how that would lead to an, an objective kind of knowledge?

MR. NYLAND: Now wait a minute. That kind of knowledge, when you talk about it that way, is already objective. Because we start with an objectivity as an entity which we call an 'I'. And the whole purpose is to have knowledge of myself which is, I use the word, truthful, in a sense absolute, that is, it is non-changeable. It is that and it is nothing else. So there is no question about that kind of a knowledge being what it is, which is an objective knowledge. All right? Your question is different. What to do with such knowledge in order to grow up further. What is there you know about yourself now that you might even call objective?

Harry: I don't know if I can put it into words. I, I don't think that it's...I feel like there's something I gain by that kind of... process I've been trying to...

MR. NYLAND: Have you seen yourself now in different conditions of life as you happen to live it? And by seeing, I simply mean that you have become aware of yourself existing in such conditions.

Harry: Yeah.

MR. NYLAND: In the conditions in which you are occupied physically, or feelingly, or mentally?

Harry: Yes.

MR. NYLAND: And have you had an impression of yourself objectively functioning that way?

Harry: Yes.

MR. NYLAND: For how long you think it lasted when you had that impression?

Harry: I think there were moments. And I think there were also states that seemed to last.

MR. NYLAND: Yah, you have to be clear about it. And I will accept

when you say for a moment. You have to continue to have more moments of such a kind. We are interested in the knowledge of a person as he actually is, starting out with the fact that he is what he is, but gradually describing how he is spending his energy. How he behaves as a human being. That he is, why he is, how he is - you know, we go step by step, as it were, in the acquisition of more and more knowledge, which knowledge then can become useful for an understanding of what I am in reality, and with that, being able to grow out into something that is as yet not there, and still can be, can be, let's say, as potentiality, can be actualized. So I will go through a long period in the acquisition of knowledge of myself existing and behaving in a variety of different ways regarding life; certain circumstances in which I am behaving; conditions in which I happen to live; conditions with other people in association with them; being affected by conditions of life in a certain way which I digest, and to which I react; and gradually, leading to a description of myself, as a personality made up of a physical body and a feeling center, more or less, and an intellectual center. And that the aim for a man in finding out what he is actually is to become familiar and receive absolute data about the fact of how his different functions are functioning.

So you see, it's a very long road, as it were, and it's a tremendous amount of knowledge that is necessary before one can actually start doing something about it. It will take time before you accumulate. But also it will take time to digest, that you really believe, and then will know, that that is actually you. And that you rid yourself of all kind of interpretations, justifications, or whatever there is mentally that you then perhaps like or dislike, or

that you don't want to be what you happen to see, and that you question it. This tremendous rationalization process is an extremely difficult one, and it will have to be done bit by bit, slowly. Because you cannot get the knowledge of this kind just by being baptized in water and come out a different man. All you receive is for the moment a low temperature, which you don't like. But as soon as you get out of the water, well, if the conditions are fine, and it wasn't too long that you were in the water, you will warm up again. And pretty soon you're very much the same as before you took the swim. I mean this metaphorically. These processes are long endurance processes. They are not cooking a TV meal quick on the stove. It is a long - I call it a murmuring process - of that what actually is on the stove for a long time stewing, and stewing itself into a beautiful Irish stew - a homogenious one, even. But all the time this necessity of keeping at it, and keeping at it at a certain temperature, because I don't want to boil things over. And I don't want to have too high a temperature or it might kill bacteria. I keep on at a certain level below boiling point for a certain length of time, in which the forces of life can still continue to function. And I'm not forced to bring in, as it were, uh, voluntary group's help, uh, helping me to assist in the condition in which I happen to be affected. I do it in a process of continuity at a certain level, where I can continue to digest as I go along. I say it will take a long time because this simmering process is necessary for the acquisition of something of a different nature, when that what is my unconscious nature has to be partly replaced by something that I call conscious. And the same with conscience. As it is now, a conscience in an objective sense.

So now what is the question further, Harry?

Harry: I'm not sure, I have uh a lot of different kinds of experiences, and I was just trying...

MR. NYLAND: What - what do you know of yourself now for sure? When you are by yourself, will you write it up? What do you know that you could swear to on a stack of Bibles?

Harry: Uh...

MR. NYLAND: No, you don't have to tell me now. No, no, it's for yourself. For yourself you make a vocabulary which indicates a description of your personality. Start very simple. What are your likes and what are your dislikes? What kind of moments do you prefer, how to spend your time, your energy? What kind of people do you like to have company with, or talk with and others you don't? What are the different conditions in ordinary life which you like or you dislike, or you don't want anything of it, or you want to have it? Write it up. Become clear about the properties of your personality.

Harry: Yeah. I've, I think I have gained information like that about myself.

MR. NYLAND: Yah, good. Then change it into objective information, as a form of your behavior. How often do you think you Work during the day, Harry?

Harry: Well, I'm not sure right now.

MR. NYLAND: Now, wait a minute. Approximately? Harry, you have been coming now already for quite some time. Don't tell me that you don't know how often you make attempts during the day. Today, for instance. How many times did you think about Work and that you actually tried to Work?

Harry: Today was not a good day. I had Work on my mind a lot and

it, it just, I just...

MR. NYLAND: Why didn't it come off the mind?

Harry:Pardon?

MR. NYLAND: Why didn't it come off the mind if it was on it?

Harry: Well, I, I just, I think maybe twice during the day I really felt some kind of connection with Work.

MR. NYLAND: Yah. (chuckles). Oh, Harry, Harry. Some kind of a connection maybe perhaps tomorrow. (Laughter). Go on. You want to grow up, Harry?

Harry: Yes.

MR. NYLAND: Make up your mind. Be serious, for one day. See if you cannot reach hundred. Make an attempt. Don't fuss around. These things are not just hippy go lucky. Nonsense. Either yes or no. When I want to Work, I want to Work and become a man. If I want to do that I Work. If I don't Work, I don't want to become a man. I just remain as Gurdjieff would call it, dog, little animal, with a little bit of brain here and there. Make up your mind, Harry. You've been here long enough. And now you simply maybe perhaps twice that you do know - come on, get out of it.

Paul Kane: Mr. Nyland?

MR. NYLAND: Yah.

Paul: Paul Kane.

MR. NYLAND: Paul, yes.

Paul: I want to intensify my wish to Work.

MR. NYLAND: Say it again.

Paul: I want to intensify my wish to Work.

MR. NYLAND: Yah.

Paul: How can I do that?

MR. NYLAND: What is your first motivation? Why do you want to Work?

Paul: Well, I want to have an 'I'.

MR. NYLAND: No, no, that is begging the question.

Paul: Okay. I have a sense of myself as not being as I want to be or ought to be.

MR. NYLAND: Okay. Now you have your motivation. You continue to consider yourself in the sense of disliking what you are. That's the thing that'll give you the motivation. If there is something that can remind me that I am, am this and that kind of a nincompoop, and I don't like it, I will do something about it. If I consider myself not healthy, psychologically, I will do something about that because I want to be healthy. If I find myself unreliable in my dealings with other people, and I really mean it that I dislike it, I will try to be honest. There are very simple things, Paul. It's not necessary to have too many. And the simpler they are, the better they are because you can remember them overall, as a day. Sometimes I make a day of a special character. We talk about that - an austere day. I spend that day with the least amount of energy to be used for whatever purposes I want to use it for and nothing extra - just austere, just living, but alert - not reducing my activity. Whatever I need for mental functions, I will remain alive, so I'm not sitting down and not doing anything. That is not austerity. Austerity is a choice of remaining simple, and very definitely at a high level of my existence. But I reduce that what I'm dependent on to a minimum. And maybe bread and water for that one day, or, not too much sleep; not too much talk-talk with others; concentration on certain things that really require my attention, and no laziness - and whatever it may be. Austerity physically, emotionally, and intellectually - not use too many words, but just say what you have

to say - finished. Another day, prevent yourself from sitting down too often, and finding an excuse why you want to be lazy. With other words, keep on being active, not necessarily for a certain purpose of such activity to be translated into an aim - only activity of the body: to be active, not allow yourself to sit, and just to do things. The following day the activity of your feeling; yo keep on, as it were, feeling in relation to that what you notice, so that your sense organs arouse within you feelings, so that your solar plexus begins to function feelingly, first with yourself, or then afterwards regarding other people. The third day you make attempts to keep on thinking, but in such a way that there are results which are useful - not just 'ins blau hinein' and have something that happens to come and so forth, and substitute it for something else that was already there, and you push it away and so forth - no. Correct thinking - maybe positive thinking, I don't know; but in any event to be busy with my thoughts. Not too much attention or emphasis on certain thoughts when they don't deserve it. Don't ponder unless the material is worth pondering about. See that there are certain thoughts which are quite superficial and formulatory only. Don't dwell on them. But keep active with your thoughts, as you receive impressions from any one of the five sense organs. In such a way you will find out much more about yourself, what you are at certain times, and what are best conditions for you to wish to Work, and what is really the conclusion that you do come to of that what you are and what, perhaps, you might say you dislike, or that could be improved. I don't think it is necessary to dwell too much on the improvement. I think what you have to know is the state of your unconsciousness, the state of your mechanicality, acting

like an automaton, seeing yourself functioning unconsciously, which, every once in a while, one can notice quite definitely. That is the one side of it. It is not to be critical. It is an acceptance of oneself as an unconscious human being, because you happen to be born on Earth and that happens to be that kind of a fact. Another day - the other side of myself. My aspirational qualities; my real wish to become something that I know I'm not as yet, to deepen aspirations. Where do I get aspiration? From contact with other people, from contact of reading, from contact with my thought processes, and particularly the thought process which go over into ponderability. I become awake to that what is functioning within my mind, and using what are--what my mind is being used for, for the purpose of getting inspiration within myself. It means sometimes defining what I see as a thought related to that what is a possibility either for myself and my growth, or what I have recognized of someone else to be. It will take a whole gamut of hero worships. Or that is that I heroes worship, that I see many people which I call remarkable in some way or other - not a la Gurdjieff - but in general who have made a certain name. You know enough about literature. That's your - your aim isn't it?

Paul: Yes.

MR. NYLAND: You have read a great deal. What are really the people you like who have lived, not for imitation, but for that what can inspire you when you understand them? That is the aspiration which is formed within you because of them existing, you thinking about it, converting that within yourself in an inspirational quality which becomes personal. So that it has to do with a possible development of yourself, and to see how you would spend your time in order to reach that if it could become like an aim.

In general I think, Paul, it is a question of aliveness in a variety of different directions in which, you might say, you don't spare yourself. You see yourself as you are more and more. You see how many times you will shy away from some things that really require attention. You don't want to do it - for certain reasons. Or that that what you are doing and you look at yourself, you exaggerate, and you become a little bit too much proud, and you spend too much time on a little bit of enjoyment that is worth only five cents. I think a person starts to learn to know himself in an unconscious state after such a process of ordinary self-study. It has not very much to do with the qualities that I have, the traits of character. I'm now talking about that what I am as a personality being influenced by different impressions from the outside world. And I want to use them, ultimately, to gather them within me; using then, the energy that has been aroused in me, with the wish to become a man, to see what then is open for me as a road I can follow. In that sense, you will find many ways by which you will have the opportunity to Work on yourself.

All right, Paul?

Paul: Lhank you.

MR. NYLAND: Yah.

Katherine Paras: Mr. Nyland?

MR. NYLAND: Yah.

Katherine: Katherine.

MR. NYLAND: Katherine. Which Katherine is this now?

Katherine: Katherine from New York.

MR. NYLAND: Yah.

Katherine: Katherine Paras.

MR. NYLAND: Yah. You asked a question the other day, on Saturday?

Katherine: Yes.

MR. NYLAND: Yah, right.

Katherine: I have a problem not directly related to Work, but...

MR. NYLAND: That is not so much a problem we talk about. But maybe we can relate it.

Katherine: Okay. Um, as I have been getting more involved with Work, and more and more possibilities opened up to me, and I want to continue, I find myself drawn to the Barn, to the activities here. And this sometimes creates a tension of, of time spent here. Um, and time spent with friends who perhaps are not involved in Work, but with whom I share um common aims.

MR. NYLAND: Yah, it's always a difficulty isn't it?

Katherine: It's...

MR. NYLAND: What will you eat?

Katherine: ...really quite workable.

MR. NYLAND: It all depends.

Katherine: But...

MR. NYLAND: It all depends. No, it is not so easy to work it. Superficially - yes. But when there are things which have equal value...

Katherine: Yah.

MR. NYLAND:...it's extremely difficult to make a choice.

Katherine: Yeah.

MR. NYLAND: So, there has to be something that makes one a little bit less equal. I think you have to consider that. You have to consider the total expenditure of your time in accordance with your total aim. You have to consider, that what you are doing, more and more in respect to an ultimate aim you want to reach. The way to de-

fine your aim in the sense of Gurdjieff is that you could become conscious and conscientious as a real man. And that because of that you would have an understanding of the aim and the meaning of your life itself. It is a kind of a far off aim. But it has to do, at times at least, with being awake to that possibility. And when we talk about Work itself, the more Work can be introduced into the unconscious state, the shorter the period is that I will reach what I would like to reach: a conscious and conscientious state. At the same time, I'm engaged in ordinary life, and ordinary life in its unconscious aspect also has a certain requirement which I cannot always forget, and I don't want to forget it. Not only that it is necessary for me to have enough to drink and eat, and to sleep, and to attend to my ordinary affairs, but I do believe that in attending to such unconscious pursuits, I will gain also certain kind of knowledge which can be used for the development of my personality. And when my personality can be used afterwards, for furnishing room for an 'I', or an objective faculty existing, I must be quite sure that this personality is also sufficiently developed to allow that. So that means when I now, I call it sometimes, indulge into unconscious pursuits, I want to make sure that that what I will become as a result of that is not in the way of crystallizing myself out, that there is no room for an 'I' or an objective faculty to function. That is, I think, the criterion. I'm allowed to do in ordinary life what I wish to do. No one can tell me I should not do it. There is no question about morality, and there is only a question of not getting into prison when I'm stupid. But otherwise, I have that what I wish to do for myself in my own hand. I can introduce different elements which can guide me as, for instance, God looking at me, or certain

religious concepts, or that what are--what is based on relationships with other people, and the consideration of myself as a personality becoming kind, unselfish, wishing to do the right thing, or considering, or sharing with others whatever I experience, and whatever else it may be. But I always must keep in mind that I don't want to become too crystallized in such pursuits of unconsciousness, because then I will have a hard time, afterwards, simply accepting myself for what I am because I have, in the crystallization process, become attached to it. I must constantly see that that what I'm doing is all right for that particular period, and that perhaps it could be quite possible for me not to do it, and stay without doing it; that is, stay outside of such activity for the sake of remaining subtle, that is subtile, that is actually flexible, bendable, being able to adapt myself physically as well as physically as well as psychologically.

And so the decision is not an easy one. You have to use pragmatism. But you have to do it in such a way that you actually give it a value which it deserves, that you don't exaggerate your relationships with people in this world which are based on friendship, thinking it is worth more than it is. You must be--you must have common sense. At the same time you must not be a fool. You must not be too repetitious. Whatever you have learned, you have learned already; you don't have to learn it again, when it is once part of yourself. So don't keep on repeating such things. But simply do whatever you feel is necessary for the maintenance of yourself in a normal, ordinary kind of a way, in which your ambitions for wanting to grow up, in connection this time with the Barn, are not spoiled. And then you will have a measure, because you will do: prag-

matically, you will look at it, you will consider at the end of such activity, at the end of the day. And you make up your mind about it: yes it was right, yes it was not so good, it was really stupid to spend so much time with so-and-so. I didn't get anything out of it. Or at another time I was extremely selfish and I should have paid attention to my grandmother because she needs me, etc., etc. - whatever the considerations are. You have to become quite well known with the way you spend your energy, and what your motivations are in spending it. Then there will be an allowance for yourself: How can I now attend to Work? So far it looks as if there is a separation between the two, that either I have to be unconscious and cannot Work, or I have to Work and not be unconscious. And of course this isn't true. I have to learn one thing. In attending to my unconscious state, I have to learn to Work then, so that I can become even independent of the Barn even if the Barn can give me aspirational force. Once you will understand that Work can go hand in hand with your ordinary life, that your ordinary life can be more or less reduced to the maintenance of it, with all the different qualifications we talked about, that then there is still that chance that you continue to want to Work on yourself, while you are unconscious, to make a conscious state, or an objective faculty functioning. That is the secret. When you have that you won't ask the question anymore. That stupid little thing already, huh?

Bob: Yes.

MR. NYLAND: I'm sorry. Maybe you got something out of it. If you do, we'll have another meeting like that. But you don't talk enough, you know. You--you really are not sufficiently alive.

Those who spoke I'm very happy. And I'm grateful that you did. But it's still a very small percentage.

Goodnight. I hope you have a good Thursday evening discussion of why Socrates happened to live. (Laughter)

Goodnight.

END TAPE

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